ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

—OF THE—

Fifty-ninth and Forty-first Anniversary

—OF THE—

Tallasahatchee and Ten Island

BAPTIST ASSOCIATION

HELD WITH

Nance's Creek Church, Calhoun County, Alabama.

OCTOBER 4TH AND 5TH, 1892.

OFFICERS.

J. W. King, Moderator.....Forney, Ala.
Jacob W. Whorton, Clerk.....Forney, Ala.
J. E. Roberts, Assistant Clerk.....Pleasant Gap.
W. H. Ballard, Treasurer.....Centre, Ala.
J. R. Graham, Chairman Ex. Com.....Ladiga, Ala.

The next session will be held with Sandy Creek Church, Cherokee County, Alabama on Saturday before first Sunday in October, 1893. Will meet under the name of the Cherokee County Baptist Association.

Alliance Advocate Print,
Gadsden, Ala.

MINUTES.

—o—

NANCE'S CREEK CHURCH, Tuesday, Oct. 4, 1892.

The Tallasahatchee and Ten Island Baptist Association assembled in its Fifty-ninth and Forty-first annual session with the church at Nance's Creek at 11 o'clock, a. m., Tuesday, October 4, 1892.

The introductory sermon was preached by Elder J. W. King, from the text, "Therefore, being justified by faith, we have peace with the Lord Jesus Christ." Romans 5:1.

After divine service the Association adjourned to 1:30 p. m.

AFTERNOON SESSION.

1:30 P. M. The Association convened.

The Association was called to order by Elder J. F. Potter, formerly Moderator, and, after reading a portion of Scripture and joining in prayer led by Elder T. Blair, declared the Association ready for business. The regular order of business was taken up and after a call of the churches the following delegates were enrolled from their several churches with letters:

FIRST DISTRICT—Ohatchee, J. H. Landers, N. J. Roberts, B. F. Erwin; Pisgah, J. W. Hubbard, J. B. Collins; Friendship, Thomas Nesbit, T. H. Hill; Mt. Olive, W. M. Green, J. M. Rhodes; Angell's Grove, R. J. Angell, Wesley Probst, E. J. Britten.

SECOND DISTRICT—Nance's Creek, W. T. Meadows, S. S. Love, Jas. Williman.

THIRD DISTRICT—Mt. Zion, W. A. Acker, W. T. Caddell; Liberty, G. D. Hanks, J. R. Graham, J. E. Roberts; Spring Garden, dissolved; Pilgrim's Rest, Elder W. H. Stephens; Bethel, E. H. Lindsey, J. W. Whorton, G. W. Hurt, and Elder J. W. King; Nazareth, J. F. Hall; Philadelphia, J. T. White, John Voils; Sandy Creek, John H. Wood, L. A. McCarley; Rock Run, B. F. Robertson.

FOURTH DISTRICT—Providence, Elder T. Blair, H. E. Jordan; Tate's Chapel, R. T. Ewing, W. H. Ballard, J. J. Snead; Pleasant Valley, W. H. Wester; Pine Grove, not represented; Chalcedonia, not represented; Friendship, D. F. Wood, C. A. Mange; New Bethel, not represented; Mt. Carmel, J. C. Ragan.

The election of officers for this session resulted as follows: Elder J. W. King, Moderator; Jacob W. Whorton, Clerk; James E. Roberts, Assistant Clerk.

On motion, the regular order of business in force at the last session was adopted as the order of business for this session, except the sixth item of the regular order under the new organization.

Invited visiting brethren.

Called for petitionary letters.

Called for correspondents. The following brethren were received: Elder V. A. Bell, from Cedar Bluff Association; A. S. Pinson, from Calhoun county association and representing the Theological Institute at Howard College; also Elder J. S. Potter, and Bros. J. M. Andrews, S. L. Cross, R. P. DeFreese, W. M. Snider, W. F. Wells.

Appointed following committees to report this session:

On Preaching—W. H. Ballard, Chairman; William Acker, H. E. Jordan and the deacons of this church.

On Deceased Ministers—P. S. Mulino, Chairman; G. W. Hurt, James Ragan.

On Finance—R. T. Ewing, Chairman; John H. Wood, John T. White.

On Documents—J. R. Graham, Chairman; D. F. Wood, E. H. Lindsey.

On Nominations—W. H. Stephens, Chairman; C. A. Mange, T. Blair.

Appointed delegates to the Baptist State Convention: P. S. Mulino, Thomas Blair, J. W. King, J. R. Graham.

Appointed following delegate to Southern Baptist Convention: J. W. King.

On motion, the regular order of business was suspended, and a committee consisting of Bros. G. D. Hanks, W. T. Caddel and L. A. McCarley was appointed

to redistrict the Association, and was instructed to use its discretion as to number of districts.

On motion by P. S. Mulino, the time for this session of this Association to meet be at 8 o'clock a. m., and adjourn at 4 o'clock p. m.

Called for report on Foreign Missions, when, on motion, the committee was given further time to report.

Called for report on Home Missions, and the committee was given until tomorrow to report.

Named homes for delegates and visiting brethren.

After prayer, led by Bro. J. R. Graham, adjourned to 8 o'clock tomorrow morning.

SECOND DAY.

WEDNESDAY, October 5, 1892.

8 A. M. Association convened and was called to order by the Moderator.

Devotional exercises were held at the church, led by Elder V. A. Bell. Also at two other points in the community, led by Elders T. Blair and James Ragan, at night, as arranged by committee on preaching.

Renewed call for visitors and correspondents.

Called for report on Literature, which was submitted and discussed by Elder King and Bro. Mange, and adopted. See Appendix "A."

Called for report on Foreign Missions. Submitted, and after discussion by Elder Mulino and Bros. Mange, Graham, Ballard and Lindsey, was adopted. See Appendix "B."

Report on Home Missions was read by Bro. J. R. Graham, substituting the report adopted at our last session, and a motion was passed to adopt it after the necessary correction of statistics. The report was discussed by Elders Mulino and Nabors.

Elder W. Y. Adams, President of Walnut Grove College, was received and recognized as a correspondent from Etowah Association.

The subject of the report on Home Missions was further discussed by Elders Potter, King and others. See Appendix "C."

The report on State Missions, prepared by Elder D. C. Robinett, Chairman, was read by Bro. A. A. Hutto and was adopted after discussion by Bro. A. A. Hutto and Elder W. Y. Adams.

Pending the discussion of this report, the Association adjourned to 1:30 o'clock, p. m., during which time the Missionary sermon was preached by Elder W. Y. Adams from the text, "Ye are the salt of the earth." Mathew 5: 13.

AFTERNOON SESSION.

1:30 P. M. Association met and after prayer led by Elder Smith, of Jacksonville, the call for correspondents was renewed and Elder W. H. Smith was received, representing the State Mission Board and Board of Ministerial Education. Elder A. A. Hutto, representing the Coosa River Association, was also received. Elder T. S. Nabors, of Calhoun Association, was received and welcomed.

The State Mission report was further discussed by Elder W. H. Smith. See Appendix "D."

Called for report on Temperance, which was read by Elder T. S. Nabors. See Appendix "E."

Report on Deceased Ministers was submitted by P. S. Mulino and adopted. See Appendix "F."

Bro J. R. Graham, Chairman, read his report on Documents, which was adopted. A motion prevailed instructing the Clerk to strike out, or omit in making up his minutes, the report on documents.

The committee on Finance made a report which was adopted. See Appendix "G."

The following report was received and adopted:

Your committee appointed to redistrict the Asocion would submit the following: We recommend that the Association be divided into only three districts, as follows. First District—Philadelphia, Liberty, Bethel, Rock Run, Pilgrim's Rest and Nazareth; Second District—Sandy Creek, Friendship, New Bethel, Mt. Zion, Pisgah, Providence; Third District—Chalcedonia, Pine Grove, Pleasant Valley, Tate's Chapel, Mt. Carmel.

On motion, the report of the committee on Nominations was adopted, which

appoints Elder Thomas Blair to preach the introductory sermon at the next session of this body, Elder W. H. Stephens as alternate. Also Elder P. S. Mulino to preach the Missionary sermon, with Elder A. Pope as alternate.

W. H. Ballard, Treasurer, submitted his report which was adopted. See Appendix "H."

Received and adopted report of executive committee. See Appendix "I."

Report on Education was read by R. T. Ewing, Chairman, and discussed by Elder W. H. Smith. The report was adopted. See Appendx "J."

The next session of this Association was appointed to meet with Sandy Creek church on Saturday before the first Sabbath in October, 1893.

Called the roll of the churches and corrected errors.

Appointed standing committees as follows—Foreign Missions, R. T. Ewing; State Missions, J. H. Wood; Home Missions, J. E. Roberts; Temperance, George Hanks; Education, J. W. Whorton; Sabbath Schools, W. H. Stephens; Revivals, Thomas Blair.

On motion, letters of dismission were granted to the following churches: Friendship, 1st District, Mt. Olive, Ohatchee, Angell's Grove and Nance's Creek.

The following churches were also declared regularly dismissed from this Association in conformity with a resolution adopted at the last session of this body, under certain conditions set forth in said resolution: Antioch, Duke, Hebron, Harmony, New Hopewell, New Bethel; 2nd District, Piedmont, Pleasant Ridge, Piedmont Springs, Rabbit Town, White's Gap and Zion Hill.

On motion omitted reading abstract of principles and constitution.

RESOLUTIONS.

Whereas—This Association has been greatly reduced by the churches outside of Cherokee county withdrawing from our body for the purpose of organizing an Association inside of Calhoun county; and

Whereas—This leaves our remaining churches all in Cherokee county (with one exception) and remote from Tallasahatchee or Ten Island; therefore be it

Resolved—That the name of this Association be changed, and it is hereby changed from the Tallasahatchee and Ten Island Baptist Association to the Cherokee County Baptist Association. J. W. Wharton.

Resolved—That this Association will meet hereafter at 11 o'clock a. m., on Saturday before the first Sabbath in October each year. J. R. Graham.

Resolved—That the thanks of this body are due and are hereby tendered to the membership of Nance's Creek church and the citizens of this community for their generous hospitality in entertaining and supporting this body during our stay among them.

P. S. Mulino.

On motion the clerk was instructed to retain $10.00 for his services.

On motion the delegates from the several churches are instructed to collect one dollar, or at least fifty cents from each church and forward at once to the clerk as a supplement to the minute fund.

After singing a hymn and invoking the blessing of God the Association adjourned to meet under the name of the Cherokee County Baptist Association with Sandy Creek church at 11 o'clock on Saturday before the first Sabbath in October, 1893. So ended a pleasant and harmonions session. J. W. King,

Jacob W. Whorton, Clerk. Moderator.

APPENDIX.

REPORTS OF COMMITTEES.

A—*Literature*—The printing press has become, perhaps, the greatest agent in the land in molding the sentiment and shaping the lives of our people. The religious press is the medium through which we obtain information concerning all our religious and denominational work. The Holy Bible is the book of books which should have first claim on our time and attention. We would next urge all Baptists in Alabama to take and read the Alabama Baptist, published at Montgomery, Alabama; the Foreign Mission Journal, published by the Foreign Board as the organ of that board, and located at Richmond, Virginia; third, our Home Field organ of the Home Mission board at Atlanta, Georgia; fourth, the State Mission quarterly published by Bro. Crumpton, corresponding secretary of the State Mission Board; and all other such good books and periodicals as are sound and will give force and efficiency to our work. For our Sabbath Schools we recommend the Conventional Series published by the S. B. board of the S. S. Conv., located at Nashville, Tennessee. Respectfully submitted. J. W. KING.

B—*Foreign Missions*—It is but meet that we thrust to the front in this report the unwelcome fact that our churches are sadly in arrears and guilty of exceptional shortcoming in the support of their missionaries. Our Foreign board has received since the first of May last over $30,000 less than their expenditures for the work. The year is almost gone and not one-third of the money needed sent in for the year's work. With the new missionaries sent out the work will require $20,000 additional to last year's receipts, yet some of our larger states have fallen far behind. We deplore the fact that Alabama is conspicuous among the delinquents. The board justly complains, because the ability of our people is ample and their hearts are really interested. Your committee in this great work recognizes the necessity of a sweeping reform and an enlarged liberality. We have now over one hundred missionaries in foreign lands, in China, Africa, Brazil, Japan, Italy and Mexico. Their efforts are being crowned with signal success, and our people need to be informed and made alive to the present status and demands of the great and growing work of the world's evangelization. It has been decided, therefore, to make this a year of agitation and education; also to raise a thank offering of $250,000, to be equally divided between the home and foreign boards, and to send out one hundred new missionaries additional to what we now have in the foreign fields. It becmes us, therefore, brethren, to take steps at this meeting to inaugurate and prosecute this great work in our association so as to make it a practical success so far as our part is concerned. We should adopt some wise measure to reach and arouse the masses of our people, who are yet virtually anti-missionaries, to kindle new enthusiasm in the lukewarm, to lift our most enlightened and generous givers to a higher plane of Christian liberality. To stimulate the wealthy to give larger gifts and the multitude of the poor to give their littles, and to impart permanency and persistency to this interest by inducing our churches all over our association to adopt and abide by some suitable system of giving to missions. We should use this great occasion to recall afresh the fact that the work is ours and the field is the world. The great proportion of the world's population practically without the Gospel should influence us, brethren, to work, and to pray, and God will give us victory. P. S. MULINO, Chairman.

C—*Home Missions*—Reports from the Home Mission board are highly favorable and encouraging. Missionaries employed, 365; weeks of labor 10,640; churches and stations, 1,324; sermons and addresses, 43,453; prayer meetings, 14,042; baptized, 5,274; received by letter, 5,973; total additions, 11,247; Sabbath Schools organized, ——; teachers and pupils, 17,785; day schools, 11; teachers and pupils, 1,200; religious visits, 54,336; churches constituted, 179; houses of worship built,

——; pages of tracts distributed, 919,472; Bibles and Testaments furnished, 4,304. The increased demands have increased their indebtedness, and, therefore, they call upon the churches to increase their contributions. They ask the 97,000 Baptists of Alabama for $6,500, which would be less than 7 cents per capita. We can meet their demand. Let us come up to the help of the Lord against the mighty, bearing in mind the divine command of Jesus, "Go ye, therefore, and teach all nations." These words were spoken by our Saviour after he had risen from the dead, convinced them of the truth of his resurrection, and instructed them in things pertaining to his kingdom. He then introduced this charge by asserting his power, authority and dominion over Heaven and earth, angels, men and devils, and when he declares his power and adds, "go ye, therefore," etc., he evidently, by the word "therefore" refers to his power as the ground or reason of the commission, and an obvious one it is; if every man is accountable to him, and so under his administration that he that believeth and is baptized shall be saved, and he that believeth not shall be damned, then it concerns every one to know this. Then if Christ is possessed of all power and authority, he must have an undoubted right to the obedience of his servants, and when he gives them a commission they must be under an indispensable obligation to perform it, whatever difficulties they may have to encounter. Surely it will be allowed by this body that the apostles, at least, after they were fully instructed by the unerring spirit, both understood and executed their commission according to its true intent and meaning, and if so their practice will furnish us with the best comment upon it. Though this commission was at first delivered to the apostles, who have no successors in their office, yet the execution of it was not restricted to their personal ministry, nor to persons so qualified, and, therefore, the work under this commission was not to cease, but devolve upon a succession of faithful men, who should be able to teach others, and who are to be engaged in executing this commission until his second coming under the promise annexed. Now, there is no part of this commission itself which men possessed of ordinary gifts cannot perform. They can preach the gospel contained in the Scripture to every creature, and produce the evidence by which it was first confirmed; they can baptize them upon a confession of their faith, and form them into churches in separating them from the world, teaching them to observe all things whatsoever Christ hath commanded in His word. Let us ever be thus consecrated to his service. Respectfully submitted.

J. R. Graham, Chairman.

D—*State Missions*—The State Mission board is now in the seventeenth year of its work. It has received after the first two or three years for use in Alabama, an average of about $8,000 per annum. It also acts as agent for the Home Mission board, Atlanta, Georgia, and the Foreign Mission board, Richmond, Virginia. It received for all purposes last year nearly $20,000. It has had in its employ this year 47 men. The year's work cannot be given before the convention in November. Besides the direct work of the board through its missionaries in town and country eternity alone will reveal the results of the hundreds of letters written by the secretary, the many thousands of tracts and other printed matter sent out from the office, the sermons and addresses delivered by the secretary, not only on missions but temperance, education and indeed on all the objects fostered by the Baptist State Convention. But with all the skill and energy of the secretary, aided by a board of wise and discreet brethren, it is impossible for this work to go successfully forward without the co-operation of the pastors and churches. Many of the board missionaries have not been paid for six months, and more, serious embarrassments speedily will confront the board unless relief comes from the churches.

We recommend that each in our bounds adopt the monthly collection plan, beginning at the next meeting. That a church canvassing book containing a page for each member be secured, and diligently used, and with it the mission envelopes. The book and envelopes can be had from the secretary free by any one who will promise to use them. If these suggestions are adopted and carried out by a considerable number of churches in Alabama we are quite sure our board will never have the occasion to report a debt. Respectfully submitted, D. C. Robinett, Chairman.

E—*Temperance*—Your committee on Temperance begs leave to submit for consideration the following report: The destiny of man is the concern of the world. God in creation made him the great central idea, and gracious Providence operates the world to-day for man's good. What can we do for man? What does

he need? Where is the great disturber of his peace and in what form may we find him? If the philanthropy of the age may testify, if the Christianity of the world may answer, if criminal courts and insane asylums may bear record, it is the demon of drink embodied in the liquor traffic in our fair land. The manufacture and sale of intoxicating drink is the great, overshadowing curse of modern civilization. It is not only a crime in itself, but a crime-producing crime—the source from whence issues the germ of every crime known to the courts. It is of all business the most infernal, and the Devil in darkness never devised an agency more destructive of man's well-being. Therefore, we are made to cry out in strongest terms for the extermination of such a business, and it means reform and the uplifting and upbuilding of the masses of our people, and a general reform of the customs of the nation. Some one may ask why we demand the destruction of so ancient an institution. Does it need answer? Then listen. Because the drink traffic is an unmitigated evil; not one honest word can be said in its favor. All other trades have a just and honorable foundation, but this is the trade of death, a traffic in souls, a barter of manhood for poison; it has no regard for honor; it knows no truce. It hears no cry of remonstrance, no appeal for quarter. It is savage and relentless. It is insidious to the last degree, stealing upon its victims with the subtlety of a serpent, finding its refuge in a licensed bar-room, and under that certificate sallying forth on its dreadful mission, prowling through our land with locks, hands and garments red and dripping with innocent blood. It dogs the step of the husband and father until he falls into its hungry jaws; it relentlessly and untiringly tracks the unthinking youth until by deceit and intrigue he yields to its charms. It hides in the gorgeous halls of the rich and crouches in the lowly hovels of the poor to blind and destroy. It has devastated a larger area than war, famine or pestilence. It has blasted more homes and broken more hearts than all these horrors combined. Its entire history is one of shame and corruption, of cruelty and crime. It has taken the glow of health from the cheek and placed there the angry, feverish hue of the wine-cup, the luster from the eye and made it dim and bloodshot. It has transformed this body, fearfully and wonderfully made, God's masterpiece of mechanism, into a vile, loathsome, diseased mass of humanity. It has entered the brain, the temple of thought, dethroned reason, and made man reel in folly. It has taken the impress of ennobled manhood from the face and left the mark of sensuality and brutishness. It has made the kind, indulgent father a brute, a tyrant and a murderer. It has taken the luxuries off the table, and compelled men to cry out because of famine, and to beg for bread. It has stolen palaces and given hovels in exchange; it has robbed men of valuable acres and given them not even a decent burial place in death. It has filled our streets and highways with violence and lawlessness. It has complicated our laws and crowded our courts. It has filled to overflowing our houses of correction and penitentiaries. It has peopled with multitudes our poor houses and hospitals. It has straitened us for room in our insane asylums. It has taken away faith, hope and charity, yea, all that is lovely and of good report, and given despair, infidelity, enmity and all the deeds and emotions of wickedness. It has banished virtue from the heart and created hell within it. It has wrecked and enfeebled the bodies, shattered and destroyed the minds and imperiled and damned the souls of our fellow men. It stands ready to-day to buy, beg or claim its place in any party for the sake of a new lease of life. These are a few of the reasons why this evil, the worst that ever afflicted mankind, should be swept from the face of the earth.

T. S. Nabors, Chairman.

F—*Deceased Ministers*—Your committee on Deceased Ministers finds that we have again been favored of God in the sparing to us of all our ministers another year. None have died through this year but are yet spared to work for the Master.

We should consider this a special blessing and should be thankful accordingly.

P. S. Mulino, Chairman.

G—*Finance*—Received for Foreign Missions: From Tate's Chapel, $6 10; Sandy Creek, $5.00; Nazareth, $1.00; Pisgah, $2.50; Bethel, $5.00; Mt. Zion, $2.25; Liberty, $3.50; Zion Hill, by voucher, $5.00; Ohatchee, $2.50. Total, $32.85. For State Missions: From Tate's Chapel, $6.10; Sandy Creek, $5.00; Rock Run, 50cts; Bethel, $2.60; Liberty, $3.50; Pilgrim's Rest, $1.10; Providence, $4.00; Pleasant Valley, 50cts; Nance's Creek, $3.00; Ohatchee, $2.50; Special cash collection for State Mission, $10.60. Total, $39.40. For Home Missions: From Friendship, $1.90; Nazareth, $1.25; Bethel, $2.50; Mt. Zion, $2.25. Total, $7.90. For Minutes, $18.30.

For public cash collection, $13.11. Grand total, $111.86. R. T. Ewing, Chairman.

H—*Treasurer*—Received from Finance Committee: For Foreign Missions, cash, $27.85; Foreign Missions, voucher, $5.00; State Missions, cash, $39.40; Home Missions, cash, $7.90; Public Collection, $13.41; Minutes, $18.30. Total, $111.86. Paid J. W. Whorton, for minutes, $18.30. Balance in my hands, $93.56.

I—*Executive Committee*—Oct. 5, 1892. Cash on hand at last session, $366.13. Amount paid Crumpton for H. & F. Missions, $162.42; amount paid Crumpton for State board, $192.38. Amount in my hands for Association purposes, $11.33.

J. R. Graham, Chairman.

J—*Education*—This is one of the important subjects that we should wisely consider. We are not often inclined to attach too much importance to it. Some of our "fathers in Israel" long since understood it to be one of the great underlying principles of all their denominational enterprises. The majority of our people, I fear, fail to estimate it as high as they should. Therefore it is wofully neglected by them. In the main it has much to do with what we are in life.

We note with some degree of pleasure that some progress has been made by us in this whole world, but the degree of interest that has been heretofore manifested by our association in this important duty is by no means satisfactory.

Brethren, the time, I think, has really come when we as Baptists should put forth greater efforts in the work of education.

If I can rightly interpret the signs of the times, this age demands it of us as the peculiar people of God. Therefore, let us awake to the importance of the situation and engage in this great work with wisdom, energy and zeal, that becomes the people of God.

How important it is that Baptists see to it that their children be so educated in their minds and training that they would not only be fitted for a life of usefulness as citizens, but their education should be so full, so thorough as to impress them with the importance of becoming Christians and Baptists.

Youth is the time to impress the mind and heart with the truths of the Gospel and the peculiar doctrines of the Baptist Church.

It should be a source of congratulation to the Baptists of Alabama that they have the means of a Christian education by and through their own people.

Howard College is a dedication of Alabama Baptists to the noble cause of physical, mental and spiritual manhood. In its new home it is a stable, living reality. Though the Judson has come through flames, it is said she has greater beauty with no less of prestige but with intensified power.

Those institutions exemplify the loftiest ideal of human excellence. They merit the financial and moral support of all Baptists, and are worthy the patronage of any who seek to approximate the ideal in education. There are other institutions in our state which are under Baptist auspices that are doing a noble work in education. Baptists should give their support and patronage to their own institutions. I would call your attention to what the American Baptist educational society is doing. It is encouraging the creation and maintenance of academic institutions under denominational auspices. Baptist teachers must give instructions in their Halls and Baptist trustees must give direction to their affairs. They will possess all the characteristics that are attached to a Baptist college. It is suggested that six such schools could be wisely arranged in Alabama, and they would vastly contribute to the interest of education generally; and give to our denomination such a movement that would be of immeasurable advantage. An educated ministry is in great demand. The insterest of so great a cause now seems to require it. Let us look this duty, scripturally, in the face, see and learn what is required of us. I fear that many of our young preachers are being neglected in this particular. This should not be. May the great God of Heaven help us to do our duty in educating our brethren in the ministry. Reuben T. Ewing, Chairman.

ORDAINED MINISTERS.

J. W. King, Moderator, Forney.
P. S. Mulino.....Ladiga, Ala
W. H. Stephens.....Rock Run
Jno. R. Trotter.....Rock Run
J. C. Holden.....Rock Run
Thos. Blair..... Center
J. A. Robinson.....Center
W. W. Singleton, Howell's x Roads
Z. T. DeBerry.....Whorton
A. Pope.....Alexis
~~T. R. Hanson.....~~Cave Springs, Ga.

10

LICENCIATES.

J. M. DeBerry..... Whorton
S. Harris.....Whorton
M. D. Keener.....Center
J. C. Ragan.....Center
Riley Ragan.....Center
J. P. Wilkerson .....Greatville
J. W. Hubbard.....Greatville
J. W. Gentry.....Cedar Bluff
W. A. Payne..... Key

Statistics of Tallasahatchee and Ten Island Association, 1892.

CHURCH	COUNTY	PASTOR	CLERK	Clerk's Postoffice	Membership last reported	Increase: By Baptism	Increase: By Letter	Increase: By Experience	Increase: By Restoration	Decrease: By Letter	Decrease: By Exclusion	Decrease: By Erasure	Decrease: By Death	Present Membership.	S. S. Off. & Tch'rs.	Pupils	Preaching Sabbth's	Repts Prayer Mtg	Reports Revival	
Bethel	Cherokee	H. W. Roberts	J. W. Wharton	Forney, Ala.	114	..	2	..	..	-1	1	6	1	107	6	60	2	..	..	Names of chrchs dissolved during year.
Chalcedonia	Cherokee	Not Represented			65	..	..	..	..	..	..	..	..	61	..	....	..	..	..	
Friendship 1st dis	Calhoun	Tom Smith	Joe W. Nisbet	Jacksonville	27	3	..	..	1	..	1	..	..	30	..	....	1	..	1	
Friendship 4th dis	Cherokee	V. A. Bell	C. A. Mange	Whorton	143	..	1	..	..	4	..	..	1	139	..	....	3	1	..	
Liberty	Cherokee	V. A. Bell.	J. E. Roberts	Pleasant Gap	123	..	5	..	..	22	..	9	..	97	..	....	1	..	..	Spring Garden
Mt. Olive	Calhoun	P. S. Mulino	E. F. Johnson	Jacksonville	35	..	8	..	..	16	..	..	..	27	..	....	2	..	..	
Mt. Zion	Cherokee	A. S. Pinson	T. F. Lewallen	Coloma	96	2	7	..	..	14	..	..	..	91	..	....	3	..	..	Names churches dismissed to other Associations.*
Mt. Carmel	Cherokee	No letter			33	..	..	..	..	..	..	..	..	33	..	....	..	..	..	
Nance's Creek	Calhoun	D. C. Robinett	J. A. Borden	Piedmont	46	1	3	..	..	1	..	..	..	49	4	23	1	1	..	
Nazareth	Cherokee	T. R. Hanson	J. F. Hall	Kirk's Grove	34	..	3	..	..	..	..	..	2	35	..	....	1	..	..	
New Bethel	Cherokee	Not Represented			65	..	..	..	..	..	..	..	..	61	..	....	..	..	..	
Ohatchee	Calhoun	G. S. Boozer	CAJHollingsw'th	Mink	72	1	7	..	..	5	..	..	1	74	..	....	3	1	..	
Pisgah	Cherokee	T. S. Nabors	J. B. Collins	Allsup	64	..	7	..	1	3	..	..	..	69	6	75	4	..	1	
Pleasant Valley	Cherokee	J. A. Robinson	W. H. Wester	Centre	31	..	2	3	..	..	..	..	..	36	..	....	1	..	..	
Pilgrim's Rest	Cherokee	A. Pope	W. D. Dykes	Rock Run	55	..	4	..	2	10	2	..	1	47	..	....	1	..	..	
Philadelphia	Calhoun	John Trotter	J. T. White	Spring Garden	35	..	4	..	..	3	1	..	..	35	5	35	3	1	..	
Providence	Cherokee	John Suggo	E. M. Sewell	Centre	51	..	1	..	..	2	2	..	1	45	..	....	1	..	..	
Pine Grove	Cherokee	Not Represented			74	..	..	..	..	..	..	..	..	61	..	....	..	..	..	
Rock Run	Cherokee	John Trotter	J. C. Smart	Rock Run.	30	1	1	..	..	7	1	..	..	23	..	....	..	..	..	
Sandy Creek	Cherokee	J. C. Holden	J. H. Wood	Rock Run	108	1	7	..	1	6	3	..	4	104	..	....	4	1	..	
Tate's Chapel	Cherokee	V. A. Bell	R. T. Ewing	Centre	76	3	3	..	..	2	7	..	..	73	..	....	2	1	..	
TOTAL					1247	12	65	3	5	96	18	15	11	1114	21	193				

*Names of churches dismissed to other Associations—Antioch, Angell's Grove, Duke, Friendship, 2d district, Harmony, Hebron, Mt. Olive, New Bethel, Ohatchee, Piedmont, Pleasant Ridge, Piedmont Springs, Rabbit Town, White Gap, Zion Hill.